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PRAYERS IN THE CONGREGATION AND IN COLLEGE.

BY
JAMES MARTINEAU, D.D., LL.D.

This is supplementary to the "Home Prayers," which were selected by Dr. Martineau himself, and published in 1891. The prayers in the present book were written for use by himself in the congregations of which he was minister and the college of which he was Principal.

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ON

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 30.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. G. HOLDEN, M.A.
 Berrondsey, Fort-road, 7, Mr. J. W. GALE.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. G. LANSDOWN.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Mr. E. CAPLETON.
 Forest Gate, Upton-lane, 11, Rev. DOUGLAS HOOLE; 6.30, Mr. R. W. PETTINGER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. G. HAMILTON VANCE, B.D.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. DR. TUDOR JONES, "The Present Religious Position in Relation to Modern Philosophy."
 Ilford, High-road, 11, Mr. JOHN KINSMAN; 7, Rev. G. CARTER.
 Islington, Unity Church, Upper-street, 11, Rev. DR. TUDOR JONES; 7, Rev. A. A. CHARLESWORTH, "A Theory of Punishment."
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. G. F. BECKH, Ph.D.
 Peckham, Avondale-road, 11 and 6.30, Rev. J. A. PEARSON.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TATLER.
 Stratford Unitarian Church, 11 and 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. T. P. SPEDDING.
 Wimbledon, Smaller Worpole Hall, Worpole-road, 7, Rev. GEO. CRITCHLEY, B.A.
 Wood Green Unitary Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BRISTOL, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45 Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MOLACHLAN.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. STEPHENS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. H. LAMBELLE, of Middlesbrough.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SEVENOAKS, Beasell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street. Sundays, 7.30 p.m.

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BIRTHS.

CUSACK.—On April 20, at 104, South Hill Park, Hampstead, to Lieut.-Col. Oriel and Mrs. Cusack, a daughter.

GIBSON (BOYCE).—On April 21, at Briardale, Queen's Drive, Mossley Hill, Liverpool, to Mr. and Mrs. Boyce Gibson, a son.

SUMMERS.—On April 24, to Mr. and Mrs. Arthur E. Summers, 4, Elmer's Drive, Teddington, a son (Clive Wilson).

MARRIAGES.

CADIER—COMTE.—On April 19, at the Temple, Sauvetterre de Béarn, by the Pasteur Alphonse Cadier, assisted by the Pasteur Alfred Cadier, Gustave Cadier, Pasteur of Sauvetterre de Béarn, to Lucie, youngest daughter of the late Adolphe Comte, and granddaughter of the late Philip Taylor, of Ste. Marguerite, Marseilles.

CLARE—DAWSON.—On April 24, at Pendleton, by Rev. R. Nicol Cross, Lawrence Clare, son of Mr. William Clare, of Irlams-o'-th'-Height, to Mabel, daughter of Mr. I. Herbert Dawson, of Seedley.

PARKINSON—BRAITHWAITE.—On April 20, at the High Pavement Chapel, Nottingham, by Rev. J. M. Lloyd Thomas, Thomas George, son of Mr. H. R. Parkinson, to Marian, daughter of Mr. and Mrs. E. Braithwaite. All of West Bridgford.

SILVER WEDDING.

FYSON-MADOCKS.—On April 28, 1886, at the Unitarian Chapel, Chelmsford, by the Rev. J. A. Brinkworth, of Saffron Walden, Ethelbert Robert, elder son of Robert Fyson, of Soham, to Emily Jane, only child of Alfred Madocks, of Chelmsford.

DEATHS.

HALL.—On March 28, at Spokane, Washington, U.S.A., Frank Sharnan, younger son of Rev. Edward P. Hall, formerly of Netherend, aged 20. Funeral at Fairmount Cemetery, by Rev. T. A. Allesen, rector of St. John's Episcopal Church.

HUTTON.—On April 22, at Wyckham, Dundrum, Co. Dublin, Lucius Octavius Hutton, J.P., in his 81st year.

SCOPES.—On April 21, from a seizure from which she never recovered, at her residence, "Ardath," Marlborough-road, Ipswich, Agnes, the beloved wife of W. I. Scopes, of Ipswich, aged 73.

SMITH.—On April 22, suddenly, at residence of her sister, 51, Whalley-road, Manchester, Emily Smith.

IN MEMORIAM.

BOYLE.—In affectionate remembrance of Isabella Boyle, who died April 29, 1909, at Broughton.

The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Tercentenary of the English Bible was celebrated at a great meeting held in the Carnegie Hall, New York, on Tuesday night. It was made the occasion for an imposing demonstration of international friendship. The British Ambassador, Mr. Bryce, was present, and read the following letter of greeting from his Majesty King George :—

“ I rejoice that America and England should join in commemorating the publication 300 years ago of that version of the Holy Scriptures which has so long held its own among English-speaking peoples. Its circulation in our homes has done, perhaps, more than anything else on earth, to promote among old and young, moral and religious welfare on either side of the Atlantic. The version which bears King James's name is so clearly interwoven in the history of British and American life that it is right we should thank God for it together. I congratulate the President and the people of the United States upon their share in this our common heritage.”

MR. TAFT also sent a letter, in which he said :—

“ I desire to express my deep interest in the recognition which is being taken in this country of so notable an event as the three hundredth anniversary of the King James version of the English Bible. The publication of this version of the Holy Scriptures in the year 1611 associates it with the early colonies of the English people upon this continent. It became at once the Bible of our American forefathers. Its classic English has given shape to American literature. Its spirit has influenced American ideals in life, and laws, and government. I trust

that this celebration may continue and deepen the influence of the Bible upon the people of this Republic.”

At the same meeting Mr. Bryce spoke of the Authorised Version as the common inheritance of those who use the English tongue. “ Speaking here,” he said, “ to an audience of Americans, I will ask you again to remember the profound significance of the epoch in which the English Bible appeared. There was then one English nation. It has since been divided, but this English version is the cherished possession of Americans no less than of those who still dwell in the old home. Our common reverence for it has been a link between all the English-speaking peoples in four great continents, the strength of which has grown more and more evident and precious as the memories of old misunderstandings and bickerings have melted away in the consciousness of a deepened unity and the sense of a loftier duty to mankind.”

“ LET us hope,” he continued, “ that the year we commemorate as the anniversary of a great event in our religious history may also be remembered as the year in which a solemn renunciation of war as a means of settling their disputes was made by two mighty and kindred nations, grateful to God for the light, more precious than the wealth and the power which He has given, and grateful also for the peace of nearly a century which has subsisted between them. Such a renunciation may seem superfluous as between nations whom we can hardly think of as likely to be ever brought near to that dire resort. But the example will be of great and enduring import to the whole world, because it will mean that nations are at last seeking to rise to the level of Christ's teaching.”

THE third Congress of the National Federation of Religious Liberals of America

has been held this week in New York. The purpose of the Federation is to promote the religious life by united testimony for sincerity, freedom, and progress in religion, by social service and a fellowship of the spirit beyond the lines of sect and creed. It is thus in idea at least a national expression of the International Congress of Religious Liberals. The general subject chosen for the meetings in New York was “ Unity and the Way to it.” It is, we think, time that a similar experiment was tried on English soil.

THE appointment of Dr. Inge to the Deanery of St. Paul's is as good as it is unexpected. It places a man of fine scholarship and broad religious sympathies at the centre of the religious life of London. The opportunities of the position are great, and we may expect Dr. Inge to use them for the enriching of the religious life of the community. A man who has made his reputation largely by his writings on the mystics has the root of the matter in him, and is less likely than most men to stiffen into the conventional ecclesiastic under the pressure of the ceremonial duties of a stately office.

THERE is a welcome note of religious and social optimism in Dr. Talbot's farewell to the Southwark diocese, which he has served with such noble zeal. Preaching in Southwark Cathedral on Easter Sunday he said : “ I was asked lately by a journalist whether in my fifteen years London had grown more or less religious. I have no scales to weigh quantities so subtle and so enormous. But if I see that, in a once famous phrase, the Church is not in possession in South London, if I see signs that indifference is a huge power, that terrible conditions of life have widely crushed and stifled powers of hope and faith, that pleasure is more dissipating and the ways of faith and duty seem in a way ever harder ; yet I certainly

will not be blind to see, or dumb to tell, of another side—more drawings towards unity among members of Christ, more conscious impatience for the bettering of social life and of Church conditions, the undaunted pluck of Christ's workers, lay and clerical, men and women, in South London parsonages and parishes; a higher standard of municipal responsibility; less of grossness of life; more care for the children, a lessened death-rate, some relaxation of a woeful pressure and tension of the housing problem; more hope for the future."

* * *

THE Committee of the Lord's Day Observance Society has issued an important statement, addressed to members of the House of Commons, and especially to the members of the Grand Committee appointed to consider the Shops Bill. It criticises severely the Home Secretary's proposal to protect "vested interests" in Sunday trading. On the subject of Sunday newspapers it points out that not only are their character and contents often injurious to the public welfare, but also that the Sunday labour involved in their distribution is oppressive to those thus employed. Twelve years ago the news-vendors took a prominent part in resisting a proposal for Sunday editions of the daily papers.

* * *

THE same memorandum gives particulars of a police census of Sunday opened shops taken in Bristol in 1902. They numbered 1,067, and comprised 239 sweet shops, 203 general dealers, 140 green-grocers, 93 tobacconists, 75 hair dressers, 66 grocers, 57 refreshment houses, 44, newsagents, 33 butchers, 18 milk dealers—18 provision dealers, 13 fish stores, 8 temperance hotels, 7 ice cream shops, 6 coal, coke, and oil stores, 5 herbalists, 5 chemists 4 forage stores, 4 bakers, 4 cycle agents, 4 fruiterers, 3 photographers, 3 off-licence and eating houses, 3 coffee houses, 2 dining rooms, 1 florist, 1 salt stores, 1 bird shop, 1 china and glass dealer, 1 toy dealer, 1 carriage proprietor, 1 hardware store, 1 furniture dealer, 1 stationer, and 1 draper.

* * *

A SIMILAR police census made in Glasgow on Sunday, June 5, 1910, showed that 3,344 shops were opened on that day, of which 599 were kept by foreigners. The trades carried on were: Fruits and confections 907, groceries and provisions 120, milk 1,052, barbers 13, eating-houses 126, oyster and fish shops 18, news-rooms 97, tobacconists 106, greengrocers 65, fleshers 17, stationers 66, coal dealer 1, drug shops 230, bakers 10, ice cream shops 349, aerated waters 8, funeral undertakers 20, hardware 51, chandlers 41, drapers 12, shoemakers 5, poulterers 3, cabinet-makers 17, watch-makers 6, cycle agents 3, and baths 1.

THE WILL TO BELIEVE.

THE title which the late WILLIAM JAMES gave to one of his most popular volumes of essays is in itself an exhilarating attack upon the spirit of fatalism in religion. The opinion that some men are religious by nature as others have an ear for music, has been the source of a good deal of drifting in our time, and of the refusal to accept the discipline of faith. But it is an opinion which finds no encouragement in the New Testament. Christianity, as it comes into the world, is full of the sense of personal responsibility for its acceptance or rejection. The duty of control, not only of our acts of will, but also of the mysterious workings of feeling and desire is emphasised continually. Trust in the Divine Goodness or submission to the Divine Will are never for the Christian teacher qualities of mere passivity; for his object is to awaken human life to the greatness of its opportunities, to arouse its dormant energies, and to concentrate them upon the personal act of appropriating the truth which saves.

Still, it must be confessed that the phrase the "Will to believe," in spite of its exhilarating flavour, provokes a good deal of dissent. There are many influences at work which tell in a contrary direction. Human life appears as the sport of giant forces. How insignificant are the things which are left to our choice! How much is determined for us! It is our ancestry, and possibly some ultimate divine purpose moving through all the process of creation, which determine our thoughts and desires and opinions. It seems impossible that we can be held responsible by any just Power for our lack of will to believe, except in a very shadowy way. And the variety of opinions which exist upon all the deep questions of faith and are held sincerely by men of equal capacity for sound judgment, tells in the same direction. A man need not wander beyond his own street in order to find every shade of belief from passionate conviction to listless indifference. Even in the same life there are the caprices of mood and acute changes of spiritual temperature. So it is held to be highly unreasonable to charge men with responsibility for their belief. It is considered to be a matter either of blind fate or of divine predestination, to which they must submit as they do to the decree which has made them white or black.

There are important elements of truth in this position, and even the most intensely personal forms of Christianity gain nothing by ignoring it. As a plea against the old idea that any variation of belief from the prevailing standard shows depravity of will, and is to be condemned as sinful, its influence has been good. We judge one another more charitably when we remember how much there is in all of us which must be placed to the account of

ancestry, temperament and training. There are forces—it is only dimly that we can guess their meaning or perceive their direction—which help at every moment to decide the path that we take in a thousand matters, both trivial and important, without any conscious effort of our own. This is especially true in the case of religion. When we are considering some question which is a matter of keen difference of opinion like the Resurrection of JESUS CHRIST, or the efficacy of prayer, the idea that we can make up our minds and reach the serenity of untroubled faith simply by an act of will seems almost ludicrous. We are dependent at every point upon the reaction between the weight of the evidence and our own temperament, upon the angle from which the light of certitude or the shadow of doubt falls upon our minds, upon the social and religious influences by which we are surrounded. It is, indeed, doubtful, whether in any case where belief or the refusal to believe appears to us to be really vital we are capable of a detached act of judgment and an unbiassed decision.

But when all this has been said the "Will to believe" remains as the symbol of a momentous personal truth. It is well within our own power to fix our attention and to give serious thought to religion. Men do not fall by accident into reasoned doubt, but they often allow themselves to drift into religious indifference and vacancy. They succumb without a struggle to influences which make earnest thinking about God and simple Christian piety impossible. In the last resort it is by his character that a man is judged, and it is in all matters, which are the direct expression of character, that personal responsibility comes most directly into play. The qualities of mind and heart, which we bring to the study, the practice or the advocacy of religion, determine in many directions the range and definiteness of our belief. It is only the fatalist who believes that men are born as bigots or sceptics. The bigot cannot escape some just measure of blame for his dark and narrow thoughts of God and human life, reflecting, as they do, the imperfections of his own character; and the sceptic is often more responsible than a kindly and tolerant world cares to insist, for the quenching of spiritual light in his own soul.

But the chief measure of our responsibility is for that noble use of belief, by which the feeble glimmerings of truth are transformed into strong personal assurance and triumphant faith. If we take some practical statement of religion, like "God is my Helper," or one of CHRIST's lessons of life, no true man can treat it as a matter of indifference whether he believes it or not. Perhaps both mind and heart are satisfied, and yet it remains in the region of dim impersonal truth, incapable of rousing us to

more than languid interest or lukewarm devotion. It is by our own will that we must turn it to better account, taking it with us into the world of human struggle and the vigils of love and duty, trusting it with quiet courage and committing our life to it, till an ineffective sentiment of religion or a cold idea about God glows with the revealing light of a deep experience and a disciplined obedience.

It is here that the Will to believe may render such strong service to present-day religion. With the growth of habits of intellectual tolerance we are in danger of forgetting the moral parts of faith. All of us have it in our power to be better Christians than we are, if only our hearts were set to obey God's commandments, better not only in the actual fulfilment of our duties, but also in a deeper and richer understanding of what the Gospel of CHRIST means as a revelation of the love of God. There is some ground for thinking that our critical curiosity has outrun our spiritual understanding. The work that awaits us is constructive, and all constructive work in religion depends, first and last, upon the spiritual discipline of life. Three-fourths of the difficulty about religion is not due to intellectual problems at all, except in so far as absorption on the part of some men in intellectual problems unfits them for the simple insight of faith. It is our own temper that is at fault, and the scheme of life which for the moment satisfies us, its material aims, its easy compromises, its lack of any high and exacting standard of religious duty. It is only a stricter discipline of life that can restore many things to us, which are slipping from our grasp, delight in worship, faithfulness in prayer, a sense of living fellowship with JESUS CHRIST, the quick response of the soul to the Divine Love which is in the world. And the disciplined life is something which we can accept and practice. It lies within our own power of choice. It is the fruit of the Will to believe.

MR. PASSMORE EDWARDS.

MR. PASSMORE EDWARDS, who died at Hampstead last Saturday, combined in an unusual degree the industry and shrewdness of the self-made man with the genius of a great philanthropist. He spent the large fortune, which he made in his strenuous and successful career as a journalist and newspaper proprietor, in the service of the public good. He founded more than 70 institutions, among them 25 free libraries, hospitals, convalescent homes and institutions for epileptics, the White-chapel Art Gallery, the Passmore Edwards Settlement, and the headquarters of the London School of Economics. This lavish public expenditure was combined with a quiet and frugal simplicity in personal habits, which was deeply impressive at a

time when great wealth is seldom divorced from some measure of ostentation. On more than one occasion he refused the honour of knighthood. He preferred to stand simply as he was. He thought, he said on one occasion, that men should do life's work for the sake of the work, and assist each other because they were members of the same human family and children of the same God.

LIFE, RELIGION & AFFAIRS.

ŒDIPUS THE KING.

THE myths of Greece have been coming to their own in recent years. In every form, from the paraphrase in a school reading book to the translation of a consummate scholar, one and another of these undying legends are set before the English reader in his own tongue. And from whatever cause—be it the force of the stream of literary tradition from Southern Europe, the spell which a brighter sky and a more exuberant life lay by contrast upon our greyly-nurtured people, or simply the intrinsic merits of the stories themselves—the tales of Greece are in a fair way to be better known and better loved among us than the sagas of our own forefathers. In their simplest form they appeal to children of every age; for they supply the very quintessence of romance, adventure, magic, and pure human interest. Set forth and amplified into ode or tragedy or sculpture by men to whom they had been household words from babyhood, they are the basis of the greatest literature and art the world has yet known. The archæologist finds in them even more of suggestion, and pursues their traces into the dim past of nature-myth and folk-lore without robbing the legends as they stand of one fraction of their charm. Heracles may be by rights a sun-god, but he is none the less a very real person, the kindly big brother of suffering men. The Clashing Rocks may be a shadowy recollection of icebergs in a northern sea; that does not spoil the thrill of suspense as the beating oars of the Argonauts carry the good ship through in the very nick of time. And the discovery of the fragments of possible Ilium on the Asian shore cannot diminish or increase for us the reality of Hector and Andromache, Achilles, and old Priam. The most romantic of all Greek stories—the voyage and return of much-enduring Odysseus—is independent of all known geography; and yet the identification of Scylla and Charybdis, the land of the Lotus-eaters, and Ithaca, the little home-island “low in the sea toward the west,” delights and baffles with the thought that this very Mediterranean upon the map was the scene of events so marvellous.

But there are other legends whose relation to the facts of the far-away past is at once more significant and less pleasant to the modern mind. Interwoven with the fair fabric of more than one story we find

strands of dark superstition, of barbarous cruelty, of nameless license. The old savage period is not far behind the era of story-telling in Greece; even the glory of Athens under Pericles is but a few hundred years distant from the dark age of tribal wanderings, when witchcraft flourished, and the sanctities of life were perforce neglected. It is with somewhat of a shock for the modern reader that crude and barbarous elements obtrude themselves into a story which in other respects wears that aspect of calm beauty described as essentially Greek. But here the archæologist brings help and no hindrance; the evolution of a nation from comparative savagery to a state of civilisation (again, we must own, comparative) and rich art necessarily leaves its trace upon many a legend. The strange suggestions of human sacrifice in one or two of the myths as we have them are an instance in point; the old memory has persisted, and heightens by contrast the finer conceptions of later Greek religion.

A story full of these elements of barbarism, yet told in a manner worthy of Greece at her greatest, is placed before us afresh in Professor Gilbert Murray's latest translation.* Professor Murray has laid the English-speaking world under repeated obligation by his renderings of Euripides; now he quits the “most tragic” of Athenian poets for the most essentially Greek, and gives to the downfall of Œdipus a new English dress. Œdipus is just another of those characters whom research into folk-lore may further illuminate, but cannot make less real; Sophocles creates from his utterly tragic fate a type of incomprehensible suffering, and unfolds his discovery of the truth, with its series of appalling surprises, in a drama which Aristotle takes again and again as his pattern of perfect tragedy. Be he originally mountain-spirit or “medicine-king” or any other primitive type, Œdipus of Thebes is here at least a terribly human figure.

The dark and horrible tragedy among the legends of Thebes was often passed over, even by poets who were accustomed to draw upon strange enough stories for their odes and dramas. A brief reference in the *Odyssey* gives it its place among other legends of royal houses. But Pindar the Theban chooses other and brighter stories of the land when he begins an ode to glorify some native athlete. Sophocles is the first to treat fully this subject, so alien in some respects to his calm, contented, and beauty-loving temper; Euripides followed with his version also, but it is lost to us.

The legend is complicated and yet wonderfully dramatic. Œdipus, son of Laius and Jocasta of Thebes, is cast forth as a baby to die on the mountains; for the father has had an oracle of Apollo that his son shall slay him. The child is saved alive and brought to Corinth, where he grows up as the son of King Polybus, and in ignorance of any other parentage. Taunted once as to his birth he seeks an oracle, and is told that he shall one day slay his father and wed his mother. Thinking that his safety from this lies in leaving

* Œdipus, King of Thebes. By Sophocles. Translated by Gilbert Murray, LL.D., &c., London; George Allen & Sons. 2s. net.

Corinth, he journeys northward; he meets Laius, and slays him in a quarrel; in time he comes to Thebes, and having relieved the land of a plague by guessing the Sphinx's riddle he becomes king, and takes Jocasta to wife. Children are born, and the years pass happily, till at length a horrible plague and blight falls upon the city. At this point the play opens. The oracle of Delphi (that strange arbiter of human fate) is again consulted, and declares that the slayer of king Laius is "the accursed thing" and must be found and driven from the land. Œdipus undertakes this office in tragic ignorance—

"It falls on me then. I will search and clear

This darkness,"

and from this moment onward is involved more and more closely in the inevitable toils of the truth. From the first hint of his guilt of murder, given (apparently from priestly arrogance) by the seer Tiresias, the terrible discoveries move on resistlessly till all is clear. The queen herself, a stranger from Corinth who brought the babe to king Polybus, and last, the Theban shepherd, who forebore to let it die when handed over to him, but gave it to the Corinthian, and who also witnessed the death of Laius—one after another involuntarily forges the several links in the chain of evidence. Once or twice escape seems possible; but each time the ring of circumstance closes again, and we, who know (as the Athenian spectators knew also) the whole truth from the first, wait for the final calamity. Maddened with grief and shame, Œdipus rushes into his palace to slay Jocasta; but she has anticipated him by her own hand; and in his frenzy he puts his eyes out, comes forth to his people, and asks to be cast forth into solitude upon the hills. This last prayer is granted, subject to the permission of that oracle which has presided in gloomy power over the whole story.

It is a strange and forbidding subject, and yet Sophocles has made it beautiful in its very tragedy. The characterisation is subordinate to the plot, but both alike are consummate in their skill. Nothing in all drama can be more thrilling than the moments of suspense which follow each other as the truth is drawn gradually out. It is characteristically Greek to base the whole play on a "recognition" or discovery of previous events, and even more so to remove the final tragedies from the stage. Jocasta's death is told in a speech of rare pathos, which compares closely with the story of Deianeira's in the *Trachiniae*. The appearance of the mutilated king in full view strikes a more daring note. The tone of judicial inquiry and debate which dominates much of the dialogue is thoroughly congenial to an Athens which delighted in rhetoric and the law courts.

It would be almost an impertinence to dwell on Professor Murray's gifts as a translator. Lovers of his previous work may feel some regret that the character of this play and of Sophocles' Greek has imposed on him a more severe style than was necessary in rendering Euripides; this will be, perhaps, especially felt in the chorus passages. But within the limits of his material the work is perfect, and those very limits of classic restraint call

for a special nicety of phrase and economy of expressions. The appalling irony and suggestion of many phrases is brought out in faithful correspondence to the Greek. No quotation could do justice to the effect produced by certain passages taken as a whole. The latter part of the play, after the discovery, is pervaded by very real pathos, which appears specially in the scene between the blinded Œdipus and his two girl-children; here and elsewhere the translator has entirely suited modern taste in phrase without abating any of the real horror of the situation. The play should appeal strongly to all who share—and who does not?—that dramatic instinct which is spell-bound by the unravelling of an intricate plot and that "pity and terror" which involuntary sin and apparently unmerited suffering call forth. There is no hint here of the happier future which is shown later in the *Œdipus at Colonus*; a certain resignation in the hands of an arbitrary deity is the nearest point that we reach to solving the problem of Œdipus' life. He goes forth with his sorrow, and the chorus reads us the old enduring lesson of pity—"mentem mortalia tangunt."

"Therefore, O man, beware, and look toward the end of things that be,
The last of sights, the last of day; and
no man's life account as gain
Ere the full tale be finished and the
Darkness find him without pain."

D. T.

A RETURN TO NATURE.

In the forest regions of the tropics the luxuriant vegetation, aided by a prodigality of heat and moisture, soon tends to obliterate the handiwork of man, even when it is planned and constructed on so vast a scale as the derelict and long-forgotten temple of Borobodoer in Java. This pyramidal pile of the seventh century, with a base-measurement rivalling that of the Great Pyramid itself, rises in terraces to a height of a hundred and fifty feet, showing scarcely a square foot of its surface which has not been elaborately carved and decorated. Yet it was so entirely hidden by the jungle and forgotten that its discovery a hundred years ago by Sir Stamford Raffles during the British occupation of Java came as a complete surprise, not only to the world at large but even to the natives, for no records of the edifice existed, and not a legend had been handed down to posterity. In our cooler and north temperate climate ruins soon become cloaked with an evergreen mantle of ivy, and the process of the re-colonising by plants of areas from which man has dispossessed them for centuries is more rapid than is usually considered to be the case. In the lowland districts of England it is difficult to find any portions which have been neglected for a sufficiently long time to return to their primitive state of wildness; and it is still rarer to discover absolutely untouched spots such as salt-marshes, which here and there fringe our coasts, or patches of inland fens, where the majestic swallowtail butterfly, a victim to the continual re-

clamation of marshland, still manages to maintain a precarious hold of existence. Virgin forest can hardly be said to persist in Britain, even in small patches, owing to the organised control of all woodlands by landowners; nor can the chalk downs be regarded as untouched relics of primeval landscape, for many centuries of sheep-grazing are largely responsible for the springy, close-cropped turf so characteristic of these uplands of our southern counties. The heaths of the Weald or the uncultivated, barren moors of the Bagshot sands probably represent more faithfully than any other part the primeval appearance of the higher districts of the home counties and of our country in general.

Occasionally, when a negligent farmer has allowed Nature to re-assert her sway over his fields, an interesting sidelight is thrown on the ability of our wild plants to obliterate all traces of cultivation. In a few years a rich pasture can be transformed into a thicket of wild roses, white-thorn, blackthorn and brambles, quite impenetrable to a wayfarer unless he is armed with the billhook and leather gloves of a hedger and ditcher; and there is little doubt that the majority of our meadows, which we are accustomed to regard as typical of our English landscape, would soon become thorny wastes. Each hedgerow is a potential centre of dispersal for hardy bushes and trees, ready and eager to invade the domain of man, and a single decade would suffice to transform a smiling landscape into thorny scrub and woodland. Quite another fate awaits low-lying pastures situated within the flood-area of a stream; here the ditches, so vital to the drainage of such areas, soon become clogged and choked up with water-plants, fallen leaves, shells of water-snails and a general accumulation of dead animal and vegetable matter. The ground becomes sour owing to stagnating water; grasses give place to sedges and rushes, and a lush meadow becomes a gloomy swamp, fringed with alders, willows, bog-myrtle and the many varied marsh-plants which yield so much interest to the botanist.

Even if Nature were to return to her own in England, the hand of man would still be evident in the much greater variety of trees that existed in our forests when Julius Cæsar invaded this island. There is no doubt that the elm and beech of the Continent and even the horse-chestnut of Tibet would experience no difficulty in holding their own against the native oak, ash or birch. Probably the Scotch fir would also maintain its hold on our sandy heights and moorlands, for its seedlings are always abundant in the lee of a pine-wood, whenever browsing animals are prevented from feeding on the tender juicy shoots. Although this characteristic denizen of Scotland was still flourishing in England just before the glacial epoch, yet it did not figure in this country at the time of the Roman invasion, for Cæsar expressly notes the absence of both beech and fir from the native flora.

Most of our garden plants, however, are too delicate in constitution to compete successfully with our wild flowers, which an uncertain climate has endowed with a high degree of resistance to unfavourable circumstances. Yet there is one plant

in particular, a Japanese knotweed or polygonum, which may be seen in many small suburban gardens, and seems to be able to flourish under the most adverse and depressing conditions and in the most unlikely situations. In Spring its thick crimson buds may be seen pushing their way through the soil round the parent stock, every year extending its base of operations, invading fresh territory and successfully holding the acquired ground against all comers. The underground creeping stock will even push its way beneath paving stones, and will send up its irrepressible shoots between the cracks and joints. If Macaulay's New Zealander ever visits a ruined and deserted London he will doubtless find the waste heaps of fallen brickwork to be covered with a rank growth of this indomitable alien, competing with birch trees, masses of crimson willowherb, the humble colts-foot, and all the hardy weeds, which quickly seize upon any waste plot of ground even in the heart of a great city.

FELIX OSWALD.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

A CHRISTIAN POSITIVISM.

I.

ONE of the things most surely borne in upon us by recent experiences is the strength and solidity of the old Christian synthesis. And if we wished to put our finger on any one character of Christian doctrine that, more than any other, would explain the success of Christianity as a world-religion, it would be this—the combination, in one human person, of the God-function and the moral ideal. It was the almost miraculous good fortune of Christianity that it was able, in this way, to hold in one striking unity those elements of religion which no other system had been able to bind up into a natural synthesis. This rare combination of the religious with the ethical is what orthodoxy so stubbornly fought for when it defended the doctrine of the two natures of Christ, the divine and the human.

And this is the explanation of that fierce resentment with which every new attempt to rationalise or re-interpret the deity of Christ is met by conservatives. There is no question that great spiritual values are, at any rate apparently, at stake. Call Jesus anything less than God, and then do you not remove him entirely from the world of religious to the world of moral interests?

And the strange thing is that even when the synthesis began to be loosened, because a more rationalist temper had begun to play upon it, the substitutes brought forward paid an indirect homage to its colossal and imposing strength. Unitarianism is an example of this; for it left Jesus at such an elevation in the ranks of being that he was still in a position of pre-

eminent moral lordship, unique, stirring the heart to emotions that were indistinguishable from worship, the recipient of hymns if not of prayers, and still the Son of God if no longer the second person in the Trinity. He was "mere" man, not by way of depreciation in the loose modern sense of the adjective, but in the ancient, precise sense (as when Hooker said that God was a mere unity). In fact, Unitarians in theology have usually remained Binitarians in their religion. They have kept God and Christ close together in their hearts.

The breaking-down of the synthesis took one more step—the beginning of the end—in Deism. We are not adequately grateful to the Deists for saving the idea of God for religion. Perhaps it will seem strange to many minds to contemplate the possibility of a religion without God; but if, throughout a difficult century, the intellect of Great Britain was retained, upon the whole, on the side of specific religious belief, instead of falling into utter vagueness, it was due to the influence of Deism. Deism has been, at least, a great spiritual experiment. It failed, and the world will never again try to hold God without Christianity.

The nineteenth century made another experiment—what we call Theism, *i.e.*, God without positive Christianity, but God interpreted much more in the light of the spiritual values which Christianity has transmitted; God looked at not, as with the Deists, merely from the point of view of the unassisted, natural mind of man, but in the light of historical religion and its evolving institutions and doctrines. We may regard Theism as in one sense a further step towards the abandonment of the ancient synthesis, for its God lacked something of the clear-cut, self-contained Reality which both Christianity and Deism had retained as an irreducible minimum of belief, a last refuge of supernaturalism, a last remaining and irresolvable datum of thought, impervious to analysis and rationalising explanation. Theism spiritualised this God and melted away the rigorous distinctness between the Divine Spirit and the human. But just to this extent, also, Theism was a step towards a new synthesis, in place of that which had been negated by Deism. For Theism made it possible to think of the human soul as interpenetrated by the Divine.

But even Theism remains too much in the wilderness of the abstract, and nowadays less than ever satisfies the mind, for it leaves unhelped some great tracts of our human nature. It tends to render nugatory its own favourite doctrine of immanence, by relegating religious experience to a special, mysterious faculty, the "religious sense," outside the normal (especially the social) relationships of our life. If immanence means anything at all, it means something better than that prayer-conversation between two persons, man and God ("the alone to the Alone"), which anarchic Protestantism has represented as the typical religious experience. Immanence ought, at the lowest, to mean humanism, and that is what, as a matter of fact, it does mean when considered as one of the broad, main tendencies in modern literature. That is to say, God is found, not in some strange, esoteric, rap-

experience, but in the normal outgoings of human nature and history.

From this point of view, Prof. Sanday's recent attempt (in his book on "Christologies") to find a new way of preserving the old synthesis is remarkable. It is a surrender to the modern humanist spirit. He asserts with great emphasis that we must regard Christ's human nature as really human, and not human in any figurative or unreal sense. We are to understand the Deity of Christ by the analogy of the indwelling of the Deity in ourselves. The mistake has been, he says, to think "of the human and the divine too much in contrast and opposition to each other, to think that we must needs weaken or restrict our conception of the one in order to make room for the other." Readers of Mr. Campbell will recognise how much this is like many of his expressions.

It is no exaggeration to say that the way in which any modern mind will treat such humanist essays as those of Prof. Sanday and Mr. Campbell, will be decisive as to that man's comprehension of present issues in religion. It is easy both to over-rate and under-rate the value of these attempts. They certainly show how the modern mind cries out for a new way of holding together the reality of God and the preciousness of Christ. But the question is how far they succeed in really giving us both of these, and giving them both together. The old synthesis did this, after its fashion, and for the ages which it served. These new attempts, however, with all their earnestness and candour, treat these two parts of the subject with such varying degrees of success, that we have left on our hands, not a complete and unified whole, but two quite dis severed sets of motives. That is to say, so far as the *humanist* tendency is concerned, we are quite satisfied that Christ's human nature is like ours, and that the old supernaturalism is out of the question. But when we ask, "Where then, is God? What of the Divine?" the answer is not so clear. In other words, these attempts give us a humanism; but they do not give us a theism. They easily show us that we are not to look *outside* man for our vision of God; that if God is to be found at all, it will be as the Immanent God. But do we find him? The old synthesis said that Christ showed us the Father. But that is an altogether different thing from the immanentist declaration that if God is to be found, it must be in a human Christ and Christlike men. The first is the motive of theism; the second is the motive of humanism. The one is a permanent necessity of all religion; the other is a peculiar characteristic of present-day (immanentist) religion. There can be no question that the first is the more important. And it is just this that these modern attempts fail to give us. They practically say that if you are already sure of God (through philosophy or through intuition), you will find him also in Christ. But this is not what we want. We want this very assurance of God which these attempts assume we have already got. They begin at the wrong end. God, the transcendent reality, being taken for granted, they pass without difficulty to the statement that this God is immanent in us all. "Jesus is God, and so are you," as one of them says. And in fine, it is clear that

they regard God as the first-secured foundation, upon which the rest is built, thus reversing the old order, and making "natural" religion the support and proof of "revealed."

It will be argued in another paper that what is wanted is a more thorough-going humanism, which knows nothing of this distinction; a humanism that does not begin with the God of Theism (which is really a God-idea cut off from its historical sources), but with the historically evolved *spiritual values* that we men know and cherish in the life of the church and the discipline of Christ's spirit.

W. WHITAKER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

BIRDS AND THEIR NESTS.

SIR,—May another word be added to the interesting correspondence on "Birds and their nests"? For Mr. Wicksteed's delightful letter of last week leaves yet something more to be said as to the value, for life and character, of a sympathetic study of the wild creatures. His claim for the sportsman that he has "not only a keener, but a more *sympathetic* knowledge, of the creatures whom he entraps, snares or robs," than most of those "who are brought into no kind of close contact with them," may pass for what it is worth. How a man can have any real sympathy—fellow-feeling—in relation to living things whom he kills for the delight of killing, or robs for the pleasure of possessing what they have produced, is more than I can understand or believe.

But the appeal from the gun to the camera, "as the instrument of the true lover of nature," as "the more excellent way to sympathetic fellowship with wild animals," could not be more happily made than in Mr. Wicksteed's letter. But there is yet another and simpler way for "more commonplace humanity," it is the way of the empty-handed watcher—or, if unaided sight be not long and strong, the hunter with field-glass—who by stealthy following, or patiently sitting still, brings the creatures near to him, beholds them at their work or play, and takes them, at first hand, in all their living beauty and freshness of being, into his own life and thought and love. This may not often involve the same wrestling with difficulties, or prowess of effort, which is required of the camera-man; and it will not supply the same permanent result in a visible, static picture of bird or nest, or grouping of lovely forms. But it demands an alertness, a patience, a mastery over nerve and muscle, and a certain surrendered receptiveness of mind, which afford excellent disciplinary opportunities for life and character, and then what pictures the film or sensitive plate of the inner consciousness registers and retains! It

may or may not be possible to reproduce them in words or in colour and line for others to see, but how they live in the soul, and revive, in lonely or distressful hours, or amid the din of cities and the strife of human tongues. At the time of vision the excitement may be too great to realise all the living spirit of the occasion held for the heart's deep joy. Peering into a nest where a number of blue-tit fledglings are nestled, like a group of feathered cherubs, or sitting silent, at evening, within a few yards of the bough on which a nightingale is singing, so that one sees the whole body of that small creature quivering with the passion of its song, the feelings are too strongly moved for thought or imagination or insight to take in what the senses report with such vividness. But afterwards—"Emotion remembered in tranquility," as Wordsworth would say—the reality of perception is brought home to the mind, and we see and know and rejoice in that glimpse of "the living beauty of the Universe" it was granted us then and there to behold.

Is any fellowship with Nature and her creatures quite so intimate and vital as that which comes when we are there only to see and feel, unencumbered, with no ulterior purpose, and when, in some calm hour, "the picture of the mind revives again," to greet us with its glad surprise? And for this empty-handed lover, who simply watches and receives," there is abundant occasion for patient effort, for strenuous research, for keen exercise of faculty, as well as for the sympathy which makes him one with all that shares life with him on the homely earth.—Yours, &c.,

W. J. JUPP.

Letchworth, April 25.

SIR,—Your able correspondent—the Rev. P. H. Wicksteed—in his brilliant letter, opens up a still wider issue than birds'-nesting.

I am often on the horns of a dilemma about keeping birds in a cage. Theoretically I am much opposed to keeping birds in captivity. Birds were surely made for the open air and for liberty. Yet of all pets, how much I should prefer to keep a bird. In addition to the beauty of its song, there is the beauty of its form and colour—a little bit of living prettiness—an added charm and grace to a room.

When I go into the country and see thrushes and larks in cages, my instinct revolts. I ask myself why should a countryman need to keep birds in cages when he has birds in the woods and fields all around him. Then I think of the loneliness of his wayside cottage, and how his wife and children find a real companionship in the little cageling; and so the curious paradox forces itself home that the good man keeps the birds there not because of any consciousness of cruelty, or double dose of original sin, but simply because he loves birds more than other people do. So my would-be protest proves still born.—Yours, &c.,

J. PENROSE.

*100, Hamilton-road, Reading.
April 26.*

THE COPYRIGHT BILL.

SIR,—Unless some energetic and practical protest be made, the proposed alteration in the law of copyright seems likely to pass into law almost unnoticed. THE INQUIRER has already noticed some objections. The great and insuperable objection is that it is anti-social, and, being a tax on knowledge, is against the public interest. One might add, if further reason were necessary, that it is absurd in supposing that one literary production in a thousand or ten thousand is going to be worth reprinting 50 years after the author's decease at the original price of publication.

A literary production might be compared with a scientific invention. The latter can only be protected by a patent which runs for a limited number of years. To obtain a patent, moreover, it is necessary to show originality and some kind of merit. But how many literary productions can claim any originality? Yet the patentee is amply paid if his invention be a good one. Auer von Welsbach made a fortune by his incandescent mantle, and yet, as the patent has lapsed, the public reap an incalculable benefit. Isaac Holden, I believe, invented the lucifer match; he took out no patent for it. But think what it would be if we were paying his heirs for every match we strike!

Now science has even a stronger claim to reward than literature. There are no new books really. What is said "hath been said already." But you cannot say that of the telephone. And why do people write books? Not to any large extent to make money, and certainly not the best books. People write to benefit the public, and every author does, in fact, write for his own age. How absurd, then, to put a restraint upon publication for 50 years after an author is dead, and perhaps a century after the work was written! Not only is the author dead, but the subject is dead and the work out of date.

The present copyright law is harsh enough. The market is flooded with reprints of old books, that nobody wants because more modern works are not available at a reasonable price.

The present price of new books is a scandal; and, anyhow, no one can say that an author or a publisher is not already paid up to the hilt.—Yours, &c.,

Reading.

O. A. SHRUBSOLE.

SIR,—The information given in your issue of the 22nd inst. by the Rev. F. H. Jones shows the injustice of the Copyright Bill now before Parliament. The clause extending the time limit to 50 years after an author's death is a form of monopoly which appears to me a violation of liberal principles. It is also a barrier to the education which good literature affords, and will give an impetus to sale of that superficial and trashy literature which is read by a large public.

The economic question of a man's spending capacity applies to the purchase of books as to that of the necessities of life, and the clause in question will, therefore, limit the purchasing power of the lover—not the mere collector—of books.

For instance, "A" has a certain sum of money to spend on books during the 50 years of monopoly. He will, therefore, only be able to buy a comparatively small number of books, but without this clause he would not only be able to buy more books, but the publisher, the printer, the book-binder, the paper manufacturer, and the various hands that these traders employ would also reap a benefit by "A's" greater spending capacity. As this is not a measure on which "the fate of a Government" hangs, it is to be hoped that Liberal members will oppose or modify this clause in the Bill.—Yours, &c.,

HERBERT DALE.

18, Cross-road, Oxhey, near Watford,
April 25.

thise with the object of the Congress and will realise the advisability and importance of the preceding suggestion.

We are happy to state that the list of Vice-Presidents of the Congress includes eminent representatives of the Church of England, the Free Churches, the Roman Catholic Church, and the Jewish Synagogue.

I have the honour to remain, on behalf of the Congress Executive,—Yours, &c.,

G. SPILLER,

Hon. Organiser.

63, South Hill Park, London, N.W.

BOOKS AND REVIEWS.

SIR WILLIAM BUTLER.*

SIR,—History records many attempts to introduce a common ideal and a common civilisation for all peoples, but none having any signal success. During the past two or three hundred years, however, the West as a whole has been gradually developing towards substantially the same system of science, education, law, politics, and industry and commerce, and is already beginning to co-operate and organise, privately and officially, for various purposes. The East, however, remained until recently an aggregation of countries and peoples, each different in many essential particulars; and the prevalent belief in the West was that this would always be.

A great change is at the present moment passing over the world—the greatest, and perhaps the most vital ever witnessed. The nations of the East are vying with each other to advance into line with the reformed West; and, accordingly, for the first time in human history, the idea of the brotherhood of the peoples of the globe is tending to become a beautiful reality. Mankind is realising that social conditions and social ideals are the chief factors in determining the status of a people.

Yet, considering the swiftness of the change, and the difficulty of averting misunderstandings, the phenomenon is not without its serious dangers, and these cannot be too early detected and counteracted.

For these reasons—to celebrate the vast and beneficent change which is coming over the world, and also to remove racial misunderstandings—a Congress is to be held in the University of London, July 26-29, 1911, at which are to be brought together, on terms of equality, representatives of all the races of the world for a friendly interchange of views, with the special hope of producing between East and West a better understanding, friendlier feelings, and a heartier co-operation.

To emphasise the world-embracing aims underlying the Congress, we humbly, and yet most urgently, request that a sermon in favour of inter-racial friendliness be delivered on Sunday, July 23, or on a day in the week preceding. The Hon. Organiser will gladly forward all particulars on application.

In making this request we are hopeful that those whom we address will sympa-

THE world of books is never likely to be glutted with autobiography. As it is among the noblest of the arts, so it is also one of the most difficult. Few have the gift of detachment necessary for its accomplishment, not many, in these days of average standards, the material out of which it can be woven. The detractors of Sir William Butler were many during his lifetime, but few of them will be so mean as not to admire the literary skill of his last and greatest book, or to pay their tribute of homage to the character which is revealed in its pages. The daily press has already rifled the volume for its stories, and the political leader-writers have turned to its closing pages for the light they throw upon the ghastly blunders of the South African War; but the whole wonderful narrative is almost equally informing and exciting in all its parts. "A man will find something of interest," Sir William Butler writes, "something that is worth knowing or seeing, no matter what the spot may be on the earth's surface where fortune has cast him." It must be confessed, however, that fortune was kind to him in her selection, from the prairies of North-West Canada—in the days when the buffalo and the Indian still roamed undisturbed—to the steaming swamps of the Gold Coast, from the tropical luxuriance of the Carnatic to the untamed wastes of the Soudan.

Sir William Butler was a mighty hunter and an unwearied traveller. He had the Irishman's passion for wild nature and the mystery of her trackless ways. His pages are full of descriptions of life in the wilderness which will come with magical freshness to stale dwellers in towns.

"The scene could not be too remote," he writes, "nor the theatre too lonely. The things I did not want to see or know of were trains and steamboats; the canoe or the prairie pony in summer, the snow-shoe and dog-sled in winter, one's own feet and legs at all times—these were good enough for passing over the surface of God's wonderful world. I was a fair shot, and even where the

Hudson Bay Company's posts were some hundred miles apart, and Indian camps were few and far between, the gun and the baited fish-hook could still provide dinner and supper; and for bed, old Mother Earth gave it, and the pine-bush made mattress and pillow.

. . . You can never know that mother until you go and live with her in the wilderness; it is only there that she takes you on her lap, and whispers to you her secret things. It is only when you join the ranks of the wild things that they will accept you as one of themselves, and will cease to look at you as a stranger."

By the side of this passage, as a study in contrasts, we might place the lurid account of Paris and its demoralised population after the Commune, or the description, so weird that you can almost hear your heart beat as you read, of the night march across the desert with the stars as guide before the battle of Tel-el-Kebir.

"What splendid men I have met along the thin track of my path in life!" These pages are full of noble tributes to the courage and loyalty and self-devotion of men of all ranks in the army. He places at their highest the value of obedience and self-discipline, and scorn of circumstances. "What did it matter," he exclaims, "if the Gold Coast had been the White Man's Grave ever since Columbus had been there? . . . A missionary who would stop to inquire if his predecessor had disagreed with the cannibal king who had eaten him, would be as ridiculous as the young soldier who troubled his head as to the precise points of disagreement between his constitution and the climate of the country to which he was bound. It is the business of the young soldier to agree with his climate even when it disagrees with him." Some of his warmest words of praise he keeps for the members of the medical corps.

"I have known them in many lands, and under the varying conditions inevitable to military life. I never knew them to fail. There is no finer sight in war than the figure of a military surgeon kneeling beside a wounded man just behind the fighting line. Shots may come and shots may go, but the surgeon goes on at his work, quietly, coolly, and with hand as steady and dexterous, and gaze as concentrated on his business, as though the scene were the operating-room in a London Hospital."

One quite unexpected figure appears among Sir William Butler's friends, namely Victor Hugo. He met him in Guernsey in 1866, and the jottings taken from a note-book of that time are full of interest. Here is one of the entries:—"To-day at Victor Hugo's. He said: 'I also am an Irishman. I love Ireland because she is to me a Poland and a Hungary, because she suffers. . . .' Later he asked me if I would accompany him the following year through Ireland. 'I want to see that island and its people. You shall be my guide there. The only stipulation I will make is that we shall drive everywhere, and that you will not ask me to travel in a train.'" What

* Sir William Butler: An Autobiography. By Lieut.-General the Right Hon. Sir W. F. Butler, G.C.B. London: Constable & Co., Ltd. 16s. net.

an epic of the sorrows of Ireland we might have had if this project had ever been fulfilled, a new version of *Les Misérables* with Connaught for a background. Another entry in the diary a few days later is equally characteristic: "Breakfasted at Victor Hugo's. He said that there were two English words which he hated: one was 'Respectable,' and the other 'Ragged.' 'Ragged School! think of that,' he went on; 'does it not make you shiver?'"

Sir William Butler was by birth and conviction a Roman Catholic. Religion as a matter of theological interest is seldom mentioned in his autobiography, though it is present everywhere as an informing spirit, the secret of his high courage in the face of danger and of his calm refusal to be turned out of his way by official neglect and unmerited disappointments. But in religion as in other things he had a quick eye for the sophistries of a conquering civilisation.

"I am not a believer," he tells us, "in the success of any attempt to change the nature and alter the habits of life of the true Arabian race. Living side by side with the Arab, you are seeing the Old Testament as you never before saw it. Things are there still as they were. You imagine in England that you are the true inheritors, the rightful successors, of these old patriarchs and prophets and kings and people generally. You are in reality further removed, even in your little Bethels and big conventicles, from all sense and spirit of the old life of Jordan and Galilee, of Samaria and Judea, than are the inhabitants of Greenland from those of Peru. And Mohammedanism is a thousand times closer akin to the ways and days of David than you are; I am not quite sure that it is not even nearer to the early Christian idea of life than are the present ideals and thoughts of the so-called Christian states of Western Europe."

In that last sentence there is an unexpected affinity between this keen student of human life and the scholars who are calling us back to the contemplation of the rugged outline of apocalyptic dreams. Both have discovered that our modern commercial utopias, with their Christianity made easy for the prudent of this world, may have little in common with the message of the New Testament. But, as Sir William Butler says, this is too big a matter to talk of here.

ANCIENT IRISH POETRY.*

HERE, in this slender volume, is the essential spirit of poetry. Wider experience may enrich or refine it; culture may overlay it with knowledge or imprison it in a more gorgeous casquet; the imagination may fly on strong wing beyond the flaming walls of the world, where these snatches of song cannot follow it; but here are the passion of beauty, the passion

of love, and the passion of worship, which are still the only begetters of poetry, as it was in the beginning. Professor Kuno Meyer has performed his task with great delicacy and skill. He has not attempted to reproduce the rhythm or metre of his originals, but has concentrated his attention upon finding the word which exactly fits their meaning, with the result that in surrendering the metrical form he has preserved the emotional atmosphere. In his introduction, which compresses the history of a whole literary movement into a few pages, he points out that the manuscripts from which the poems are taken are not earlier than the eleventh century, but that they preserve poems which were composed in the eighth century, some few perhaps in the seventh. The contents of his volume take us back, accordingly, into the golden age of Irish civilisation, when "for once, at any rate, Ireland drew upon herself the eyes of the whole world, not, as so often in later times, by her unparalleled sufferings, but as the one haven of rest in a turbulent world overrun by hordes of barbarians, as the great seminary of Christian and classical learning, 'the quiet habitation of sanctity and literature,' as Doctor Johnson called her in a memorable letter written to Charles O'Connor." Better than many descriptions this salvage of her emotional life brings back those vanished days, when Ireland was a blessing among the nations, and her church the teacher and harbour of the saints.

Turning to the poems themselves, we are struck with the persistence of what, for lack of a better word, we must call the Celtic motive and the Celtic feeling. Here is the same yearning for the homeland, as the Gael sails over the grey sea to Alba's inhospitable shores. Here is the same extraordinary perception of the moods of nature, so delicately loving and so exquisitely true, the sea lashed into rage, when the wind pierces like a spear, the summer with its wealth of colour and the song of birds:—

"The harp of the forest sounds music,
The sail gathers—perfect peace;
Colour has settled on every height,
Haze on the lake full of waters";

—the cold of the winter storm, when the deer cannot get at their food, and the little wren finds no shelter in her nest. Here, too, is the grace of hospitality, still one of the noble traits of Ireland's sons:—

"O King of stars!
Whether my house be dark or bright,
Never shall it be closed against any one,
Lest Christ close his house against me.

"If there be a guest in your house,
And you conceal aught from him,
'Tis not the guest that will be without it,
But Jesus, Mary's Son."

Nor are traces of whimsical humour lacking, though the burden of most of this poetry is too tender or serious for any revelry of wit. "The Monk and his pet cat" is full of quaint conceits, as the monastic poet compares white Pangur in pursuit of a mouse to his own mind trying to grasp "a problem difficult and dearly loved."

The selection of religious poetry is in some respects the most interesting. St. Patrick's hymn, known as the "Deer's Cry," in reality a great ode of deliverance,

has become known at least in part in the lines:—

"Christ on my right, Christ on my left,
Christ when I lie down, Christ when I
sit down, Christ when I arise;
Christ in the heart of every man who
thinks of me,
Christ in the mouth of every one who
speaks of me."

But there are here other prayers and invocations not less exquisite in their spiritual feeling and the joy of their abandonment to the protecting care of God. We may close this notice of a book, which has given us already some golden hours of delight, with an even-song, linked also with the name of St. Patrick:—

"May thy holy angels, O Christ, son of
living God,
Guard our sleep, our rest, our shining
bed.

Let them reveal true visions to us in
our sleep,

O high-prince of the universe, O great
King of the mysteries!

May no demons, no ill, no calamity, or
terrifying dreams

Disturb our rest, our willing, prompt
repose.

May our watch be holy, our work, our
task,

Our sleep, our rest without let, without
break."

EVERYMAN'S LIBRARY.*

It is a wise departure to publish only ten new volumes of Everyman's Library, instead of the usual fifty. The larger number is impressive in its wealth and variety, but the choice is almost too bewildering. In the present instalment a book once notable in its day, like "Charles Auchester," is rescued from oblivion and given the precarious chance of a second life; and another, "Crime and Punishment," is presented for the first time to the English public. The latter will have a special interest for those who saw Mr. Laurence Irving's recent production of the story at the Kingsway Theatre, abbreviated, it must be confessed, to suit the tyrannous demands of the stage into something very different from the original. But the volume which we receive with special gratitude is "The Old Yellow Book," by which the reader is to understand a translation of the records of the trial of Guido Franceschini, which Browning found in a secondhand book-shop in Florence in 1860. He bought the soiled vellum-covered volume for one lira, and all that day, and on many following days, poured over its tragic contents till his imagination took fire, and the scheme of the "Ring and the Book" was born. After Browning's death the volume, in accordance with his wish, passed into the possession of Balliol College, Oxford. Later it was reproduced in facsimile by the Carnegie Institution of

* The Ring and the Book. By Robert Browning. The Old Yellow Book. Plays of Beaumont and Fletcher. Crime and Punishment, by Fedor Dostoevsky; Charles Auchester, by E. S. Sheppard. Essays on Education, by Herbert Spencer; and other volumes. London: J. M. Dent & Sons. Each vol. 1s. net.

* Selections from Ancient Irish Poetry, translated by Kuno Meyer. London: Constable & Co., Ltd. 3s. 6d. net.

Washington, with a translation by Professor C. W. Hodell. It is this translation, with an appendix of notes and comments, which has been added to "Everyman" at a price which coincides almost exactly with that paid by Browning for the original more than fifty years ago.

THE INFLUENCE OF BOOKS.

THE KING AND "EVERYBODY'S UNIVERSITY."

LORD KNOLLYS has intimated to Messrs. Williams & Norgate that His Majesty the King has had "much pleasure in accepting" a set of the first ten volumes of the Home University Library. Many public men have written commending this effort in popular education. The Rt. Hon. W. Runciman, President of the Board of Education, writes that these shilling books are "an excellent sample of catholic taste and good judgment." Lord Rosebery says that he "is greatly struck by their admirable compactness and print, and the names of the editors are a sufficient guarantee of the character of the contents."

Lord Weardale says: "Yours is a remarkable movement, fraught with many possibilities, for it is unfortunately true that the first fruits of popular education were not perhaps to be found in a demand for good literature, but rather in the direction of different forms of sensationalism which was far from improving. Now, thanks to your movement and others of similar import, it may be hoped that good books will also become popular books. In any case, the price is no longer an obstacle." Canon Barnett writes: "The look of them makes one greedy to read them. The demand for such books is a very encouraging sign of the times. But then, there are many encouraging signs."

LITERARY NOTES.

A NEW edition will shortly be issued of Sir Frederick Pollock's "History of the Science of Politics," which has already gone through several editions, and has been translated into French and German.

* * *

AMONG the treasures in the great Robert Hoe library, which is being offered for sale in New York, is the only perfect copy of Malory's "Morte d'Arthur," printed by Caxton in 1485. In 1698 the volume changed hands for half-a-crown, in 1885 its price was £1,950, and its present value is probably five times that sum. The British Museum does not possess even a leaf of the book, and the only other approximately complete example, which lacks twelve folios, is in the Rylands Library at Manchester.

* * *

THE Liverpool Booksellers' Company announce an illustrated treatise on "The Children of our Slums," by James Samuelson. The object of the work is to deal with the career of such children, their

sufferings, protection, rescue, training, and after life at home or abroad. It will detail some of the leading British institutions, both private and official, which are in operation on their behalf, and make some reference to the homes and distributing centres in the Colonies. Besides a summary of the more important legislation on the question, there will be added the complete text of the "Children Act, 1908," in order to serve as a reference for all persons engaged in the reclamation and training of destitute children, and to give permanent value to the work itself.

* * *

THE same firm also announces "Young's Night Thoughts" with 28 illustrations by William Blake in photogravure. There is an introduction treating of Blake's mysticism from the psychological standpoint. The same firm published some time ago Milton's "Paradise Lost" with twelve illustrations in colours by William Blake.

* * *

MR. LEE WARNER announces the "Dialogues of St. Gregory the Great," re-edited with an introduction and notes by Mr. Edmund G. Gardner, the Barlow Lecturer on Dante at University College, London. The translation to be used in this edition is the one published in Paris in 1608. The illustrations in colour and half-tone will be a special feature of the volume.

* * *

MR. LEE WARNER also announces a new edition, revised throughout, of the "Life of St. Bernardino of Siena" by Paul Thureau-Dangin, translated by Baroness G. Von Hügel. There will be a special series of illustrations selected by Mr. G. F. Hill, of the British Museum, which in their variety bear witness to the widespread influence of the Franciscan movement in the fifteenth and sixteenth centuries.

PUBLICATIONS RECEIVED.

MR. PHILIP GREEN:—A Nonconformist Marriage Guide: Amherst D. Tyssen, D.C.L., M.A. 6d.

MESSRS. HARPER BROS.:—Revolutions of Civilisation: Professor W. M. Flinders Petrie. 2s. 6d. net.

OXFORD UNIVERSITY PRESS:—Études Françaises et Anglaises: E. Scherer. 2s. 6d. net.

MESSRS. SMITH, ELDER & Co.:—Ruskin, a Study in Personality: Arthur Christopher Benson. 7s. 6d. net.

MISCELLANEOUS.

International Journal of Ethics, April, 65 cents; The Cornhill, May.

FOR THE CHILDREN.

ODDS AND ENDS OF BIRD LIFE.

III.

IF you study books about birds and their nests, you will read that such and such materials are used by this and that bird. No doubt every word of the information will be correct, yet in few, if any, cases will it represent the whole truth, unless the author adds &c. to the end of his list. The fact is that birds are guided, indeed forced, by circum-

stances in the choice of the things wherewith to build. True, the blackbird all over England looks for the materials mentioned in the books, namely, dry roots, coarse grasses, leaves, twigs, moss, mud for plastering, and fine roots and dead grass for lining. No writer would think of putting coarse string on the list, yet two years ago I was shown a nest in a cottage garden on the lower slope of Blencathra, a mountain near Keswick, which contained a piece of very thick string carefully wound into the inner wall of the structure. As blackbirds are not in the habit of returning to sleep in their nests, as do wrens, and some other birds, I felt no scruple about pulling the nest to pieces to see how much string had been used. The piece lies by me at this moment. It measures thirty-two inches. You will wonder why I did not secure the whole nest to keep as a curiosity. I wished to do this, but the nest was woven round some valuable boughs, so that to cut it out would have injured the wall pear-tree in which it was built. Now comes the question—why did the bird use string? To arrive at a probable answer we must consider the surroundings. The fields round the cottage were pasture land and kept very closely cropped by sheep. Hence there was a shortage of long grass stems. No corn is grown about there, and none is found among the dry manure, for on a mountain farm the horses and cattle are bedded on dried bracken instead of straw, the latter being scarce and dear. Rooks and other large birds, which fly further than blackbirds are in the habit of doing, go to the shore of the lake for the fragments of dead reed stems which are thickly strewn along the highest water mark. Our blackbirds chanced to see the string, and instinct, or some intelligence of which we humans know nothing, told them that it would do nicely to weave among the twigs and bind them together. In and about another garden near Penrith I noticed a great many nests in which skeleton leaves were used by chaffinches and other small birds, where, as a rule, only moss is used. An examination of the garden showed a great many skeleton leaves lying in a very sheltered part under large laurels. Such leaves, being very light, are generally carried far and wide by winter winds, but in this quiet spot they lie undisturbed from season to season. Some day, when the mosses on the walls were dried by a hot sun, I can imagine a little bird resting in the shade of the laurels and feeling the softness of the skeleton leaves under its feet. Surely the next thing was to carry some to the half-made nest in the apple-tree. Next year another bird, pulling that nest to pieces in search of grubs or insects, may have taken the leaves for a new kind of moss, and used some from under the laurels for its own nest. I have read that in our large cities sparrows and other birds use all sorts of odds and ends picked up in the street in the place of the bents and twigs of the country lane. Hairpins, wire off champagne bottles, corks, rags, old curlpapers, and other queer trifles are said to be sought after by little chirping couples.

The willow wren, or willow warbler,

as it is often called, is a small bird exceedingly common in the north of England, and generally to be seen throughout Great Britain, though rarer in Cornwall, Wales, and Ireland. This bird's plumage is a medley of yellowish olive-greens and olive-browns, with bright yellow underwing coverts, and some yellow about the head and throat. It is five inches long, that is, half an inch less than a house-sparrow. I want you to recognise it, because its nest is one of the daintiest that I know. It is always on, or close to, the ground, is very easy to see into when found, but, alas! very easy to miss. I have never yet found one otherwise than by seeing the bird leave it, or enter it. It frequently enters on the wing instead of hopping in from the ground. The nest is cave-shaped and has a rounded roof, or rather, dome. The materials are always soft, and the lining is wool, rootlets, hair, and above all, feathers. It is the presence of feathers which enables us to distinguish the nest of this bird from that of its cousin the wood warbler, or wood wren. The first crams her nest with feathers, the latter never uses one; yet in other respects the nests are practically alike. A willow wren seems unable to resist the temptation to add feathers to her completed nest. I have had fun with one on a bank in my garden. I had some small bright feathers dropped by a foreign bird. These I laid on the grass close to the nest. On visiting it a little later I could see my feathers worked into the lining. This was when the eggs were a few days old. You may amuse yourself with little experiments of this kind in the case of other birds. Or you can beg a handful of feathers from the poultry shop, and go where there are some sparrows. Stand where the wind blows from you to them. Let a dozen or two of the feathers flutter towards the birds, and it will be a wonder if you do not see the whole tribe make wild dashes after the fluffy treasures. I have seen one try to get six into its bill at once.

These odds and ends shall close with a much needed warning to eager beginners. None but beginners need it. When you wish to see into a nest which is above your head, do not draw down any boughs. If it is possible to climb higher and look

down on the nest, do this. If it is not, you must look carefully to see whether the nest is or is not resting on crossed branches. I warn you that it is not easy to decide this question, therefore in a doubtful case you ought to forego the delights of investigation, for by drawing a bough downwards, ever so gently, you are all but certain to strain the nest, and may ruin it entirely.

I once saw a bird student, a very new one, slowly draw down a branch of a huge fir, in order to get a sight of a brood of nearly fledged blackbirds, which could be heard chirping for their mother. To his dismay, the nest tipped on one side, and remained much tilted after the branch was gently released. Two young birds fell out. One was hopelessly mangled, the other fell out again when it was put back. The other four nestlings were asleep in a huddled mass, and we felt sure they too would fall out when they stirred. Darkness was coming on and we had to go sorrowfully home, leaving the mischief unrepaired.

Moral: Do not let little birds suffer that you may enjoy.

EMILY NEWLING.

MEETINGS AND SOCIETIES

THE JOWETT LECTURES.

SPEECH BY THE BISHOP OF BIRMINGHAM.

THE first of the Jowett Lectures for 1910-1911 on "Dante and Aquinas," was given by the Rev. P. H. Wicksteed on Wednesday afternoon at the Passmore Edwards Settlement, Tavistock-place, the Bishop of Birmingham being in the chair. There was a good attendance, and the lecture was listened to throughout with deep attention. It was delivered again to another audience in the evening.

Dr. Gore said that it was not necessary for him to introduce the lecturer, to whom he should like, however, to express his deep gratitude for the help he had given him in the study of Dante and his times, but he felt that they would not wish him to let the occasion pass without saying a word about Mr. Passmore Edwards after hearing of his death so recently. They had read in the *Times* the story of his early struggles which might have been new to some of them, but at any rate they were all familiar with his later career, and the use which he had made of his wealth when it came to him. There could have been few men of his age who had given such an example of courage, consistency, and liberality. He was an advocate of arbitration as a substitute for war, and it was hoped that before long we should see the accomplishment of the treaty now under discussion which he would have welcomed so gladly. He had written a book about the curse of opium, and had lived long enough to see restrictions put upon the opium trade. The hall in which they were gathered was a witness to his discrimination and generosity

in spending his money to advance causes which would minister to education and recreation. The courage with which he sacrificed his prospects as a journalist to his ideals should also be remembered, and in many other ways it was right that they should acknowledge the magnificent example set before them by a man to whom the Settlement owed so much.

In regard to the subject of the lecture they were about to hear, Dante, he said, was a great master of the spiritual life as well as a great poet. Speaking as an ignorant person, he himself constantly found that he did not understand the intellectual bases of his poetry. They could use Dante, however, as a spiritual guide and as a poet without knowing much about the intellectual bases of his ideas, yet their enjoyment would be incomplete, because he was such a supreme example of the great imagination of the poet using a particular intellectual system. There was some analogy to the relation between Dante and Aquinas in the relation of Lucretius to Epicurus, perhaps of Milton to the Puritan theology, and it was deeply interesting to see the same intellectual material used by the logical faculty, and then transmuted so that it became the groundwork for the profoundest spiritual speculations. The subject of the thirteenth century was one of peculiar fascination; it was a time characterised by a great passion for knowledge and an intense belief in the intellectual capacity of man of which Raymond Lull was so interesting an expression. Thomas Aquinas was one of the great encyclopædic intellects of the world, and it was extraordinarily inspiring to turn back from our own days of specialisation and departmental knowledge, so often kept in water-tight compartments, to those days in which the desire for knowledge possessed the minds of men. In conclusion he expressed his regret that he would not be able to hear the whole of the lectures which were to be given during the next few weeks by Mr. Wicksteed.

The Rev. P. H. Wicksteed dealt in his lecture with the Greek antecedents of scholasticism, showing that scholasticism was an attempt to determine the relation between the dogmatic tradition of the Church and human reason, and giving a summary of the Platonic and Neo-Platonic influences which went to the formation of Christian beliefs. In studying the general nature of the scholastic philosophy, of which St. Thomas Aquinas was certainly the most influential exponent, they were at once faced with the significance of the scholastic philosophy which was the intellectual presupposition of Dante's whole work. It referred not directly to the states of spiritual consciousness, but to the relation of the intellect to certain truths which could be formulated as propositions. This carried them back to the Greek philosophy, under the influence of which the Christian dogma was formed, and which influenced thought through the Middle Ages even when Greek was no longer read, and when Greek works were no longer obtainable in translations in the Western world. After a rapid survey of the teaching of Plato, Aristotle, and Plotinus, the lecturer

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proceeded to discuss the influence of Neo-Platonism, which he characterised as a way of getting a conception of the deity by the negation and denial of all limitations, even such expressions as "God is love," or "God is power," and concluded by giving a brief outline of the philosophical ideas of Boethius, Scotus Erigena, Anselm, and Abelard.

A vote of thanks to the Bishop of Birmingham for presiding was proposed by the Vicar of St. Pancras, the Rev. E. L. Metcalfe.

THE NEW SERIES OF HIBBERT LECTURES.

DR. FARNELL ON GREEK RELIGION.

THE first of the Hibbert Lectures on "The Higher Aspects of Greek Religion," now being given by Dr. Farnell, was delivered in the University of London on Tuesday afternoon. Dr. Ely, one of the senior Hibbert Trustees, presided, and introduced the lecturer. There was an audience of about 250 persons. The lecture was introductory, and dealt with the general features and origins of Greek religion.

Dr. Farnell began by pointing out the great contrast between Greek religion and Christianity in the fact that the Greek religion was essentially a social-political system, Christianity essentially personal, the one "rooted in the corporate life of the household, the tribe, or the city," the other in "the personal individual soul, and its spiritual and mystic relations with God." But it was a mistake to regard Greek religion as in any sense "nature worship." It was distinctly "theistic"; that is to say, a worship of personal individual deities. Though essentially social, there was also a personal element, and he proposed in these lectures to deal both with the higher social and also the higher personal aspects.

Greek religion was a polytheism of personal divinities, only a few of whom had a nature-origin. Most of the deities were ethical and intellectual personalities friendly to man, and aiding him in all that concerned his physical and social life. The religion was essentially anthropomorphic, though there were elements of animism and of animatism. There was in the earlier period scarcely any element of magic, the earliest reference to maleficent magical practices was in the fifth century B.C., and it was only under the influence of the later daimonistic theosophy that magic assumed importance and became a cause of intellectual decay.

The various strains in a very complex polytheism were to be explained by the origin of the Greek race, which was the product of the fusion of the Indo-Germanic tribes with an indigenous Mediterranean stock. Recent discoveries in Crete, Mycenæ, &c., have shown that the latter race had attained a high state of civilisation and culture, and the Northern invaders assimilated this instead of destroying it. The most striking figure in the indigenous Minoan worship was the great mountain mother-goddess, ancestress of the Cretan Rhea and some of the Hellenic goddesses. The Minoan conception of divinity was

mainly anthropomorphic. Though the gods were sometimes thought of as incarnate in an animal form, this was exceptional, and it is erroneous to suppose that the Cretan-Minoan religion was in any sense a theriolatry or animal worship.

We are justified upon etymological grounds in the conclusion that the Northern immigrants brought with them the worship of Zeus, Poseidon, Demeter, Hestia and Pan. But other divinities, such as Athena, Aphrodite, Artemis, Hephaistos remain etymological mysteries and may be derived from the indigenous peoples.

In the latter portion of his lecture Dr. Farnell discussed the value of the Homeric evidence in regard to Greek religion. As to the origin and date of the Homeric poems, "the question," he said, "is vast and intricate, as every scholar knows; and every student of Greek religion must form some opinion about it. I can only here state my own without argument. I believe that the poems give us a partial picture of the Greek world of a period not far from 1,000 B.C.; and, as moral and religious forms and sentiments do not spring up in a year, but are very slow in evolution, I believe we can cautiously argue back from the Homeric poems so as to gain some conception of the moral and religious forces at work in the centuries preceding the age of the poet. Now the religion of Homer strikes the student who is trained in the comparative criticism of this field as generally advanced in respect of form and ritual, and generally elevated in sentiment; in spite of occasional frivolities such as are found in most poetry that deals with the actions of gods. The moral religious tone is earnest and profound, and in the cult-service and the relations between men and the deities there is nothing savage or degrading." But Homer, after all, dealt only with a four days' incident in the Trojan war, and it would have been quite irrelevant for him to drag in all the religious rites and cults of his own time, so that we cannot argue the absence of any cruder elements merely because he does not refer to them.

In conclusion, Dr. Farnell gave a sketch of the social-religious life of the pre-Homeric Northern invaders. The Achæans and other tribes from the north had probably attained a stage of culture at least as advanced as that of the Angli at the time of their migration, and with a greater aptitude for absorbing the civilisation they found, having family institutions of a patrilinear monogamic type. Their religion had advanced beyond the tribal stage, and certain tribes had deities like Zeus, Poseidon and Apollo in common. They had no temples or idols. The holy place might be a tree, a grove or a cave, with a pillar or stone altar. The hymn, the choral dance and the prayer were already developed, and the worship was partly magical and partly religious. As regards sacrifice, the two types—the blood offering and the bloodless—were prevalent; and the sacrifice was not merely a gift to the god, but the germs of the sacramental idea might also be found in it. What the Mediterranean influence could instil into the Northern invaders was the more intense religious life; and this influence began to work more strongly in the post-Homeric age.

A SOCIAL PROBLEM CIRCLE.

FROM A CORRESPONDENT.

THE subjects considered in the Social Problem Circle, in connection with Hope-street Church, Liverpool, during the past winter have ranged over a wide area. Woman Suffrage, Voluntary Aid in the Prevention of Destitution, Railway and Canal Nationalisation, The Trade Boards Act, the Displacement of Labour by Machinery, Prison Reform, have all found place in our programme. But the deepest study of the members was concentrated upon the important questions surrounding "The Child and the Working Citizen." Five evenings were devoted to lectures by the best experts we could procure on respectively: The Present Education of the Child in our City, with particular reference to our "Special" Schools; Medical Inspection and School Feeding; Blind Alley Occupations; Industrial Training; and The Nation's Work.

Your readers may be interested in knowing something of the conclusions arrived at by our members, as roughly represented by the following summary. In the first place we found ourselves driven to the opinion that Public Education is undergoing a change of ideals and methods. The old idea of filling the scholars with a mass of assorted knowledge is giving place slowly but surely to the wiser notion of awakening and developing the latent faculties of each child. This imperatively calls for many changes. The physical condition of the child will be cared for, guarded, and trained, in order to secure health in the future citizen, and as the necessary basis for intellectual development. We agreed that every step in the direction of feeding necessitous children, of clothing, cleansing, healing, and nursing them, was permissible to the Education Authority, and should be definitely imposed upon it by the nation. For the carrying out of the higher ideal of education we found that reduced classes were necessary. Men and women teachers should be treated equally, and status and salary should be sufficient to attract to the teaching profession the highest qualities of mind and heart.

We found ourselves heartily condemning all industrial employment of young children. No nation that knows its business will permit its children to be robbed of their childhood! Whether it be working out of school hours, half-time exemption, or Saturday employment, we consider all child-labour under 15 years should be abolished, and compulsory attendance

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at school extended to that age. Upon this point, and also in regard to compulsory half-time attendance at continuation schools up to 18 years of age, we stand by the Minority Report of the Poor Law Commission. Whether the boy or girl be engaged in a skilled trade or not, we considered that attendance at a continuation school was useful. Regular training in physical exercise, *e.g.*, would do much between the ages of 15 and 18 to counteract the evil effects of town life. Liverpool is now doing something by means of a Special Committee to direct and advise the child and parents upon the choice of an occupation, and we look for an extension of this useful work in connection with the Labour Exchanges, and a gradual reduction in the numbers of those who enter blind alley occupations.

We have to report that, after some four years' work as a Circle for the Study of Social Problems, our average attendances keep up satisfactorily, and the interest of the members is unabated. There is perhaps no place in our city where these subjects are discussed so freely and looked at from so many different sides. Happily also the outcome of our studies has sometimes been of great practical importance. The Anti-Sweating League, which has done splendid work here, had its birth in our Circle, and other public movements have also been greatly helped by the light shed upon them by our friendly discussions.

THE MINISTERS' INSTITUTE.

MEETING AT MANCHESTER COLLEGE,
OXFORD.

THE Ministers' Institute held its twelfth session last week at Manchester College, Oxford, the use of which had again been kindly granted. Its object is to bring together ministers from their various posts for a few days of informal fellowship, to provide opportunities for mutual help and common worship, and to arrange addresses or conferences on profitable themes affecting religious life and progress.

The attendance, which was above the average, represented all parts, and the proceedings began as usual with a common meal followed by a cordial reunion in the Junior Common Room. In the evening a Communion Service was conducted in the College Chapel by the Principal assisted by the Rev. James Harwood.

On the Wednesday morning (April 19) chapel service was taken by the Revs. E. I. Fripp and J. A. Ballantyne. At the subsequent conference the Rev. H. Gow read a paper on "Is the Liberal Christian conception of Jesus a failure?" In the discussion which ensued the following speakers took part: the Revs. P. E. Richards, H. D. Roberts, S. A. Mellor, W. Whitaker, A. Charlesworth, W. Tudor Jones, A. L. Smith, and Dr. Carpenter, who took the chair. The afternoon was left free for sociability. At five o'clock an address was given by the Rev. P. H. Wicksteed on "Aquinas and Dante," a recent study. Dr. Odgers presided. In the evening Dr. Tudor Jones discoursed on "Bergson and Eucken."

The Thursday morning service was taken by the Revs. W. Whitaker and G. A.

Payne. The Rev. H. S. Solly then read a paper entitled "Is Martineau Obsolete?" This was followed by an address by Dr. Slater, the Principal of Ruskin College, on "Sociology and the Unitarian Ministry."

A resolution in memoriam of the late Charles Thomas Poynting, secretary of the Institute for the first ten years of its existence, was passed, all standing. A further resolution of sympathy with the Rev. H. Rawlings in his serious illness was also passed. For the use of the college and the services of the organist, very cordial thanks were expressed. The retiring committee was re-elected unanimously.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bury St. Edmunds.—Special services for the dedication of the new organ were held in Churchgate-street Chapel on Sunday, April 23. The Rev. W. H. Drummond was the preacher. In the afternoon Mr. Owen A. Clark, organist of St. John's Church, kindly played a beautiful selection of pieces, and both at this recital and at the services the tones of the instrument were greatly admired. The organ, which is the work of Messrs. Gildersleeve & Co., Bury St. Edmunds, is a single manual one, with eight stops.

Chichester: Death of Mrs. Frank Turner.—We regret to record the death of Mrs. Frank Turner, aged 73, of Manor Farm, North Bersted, near Bognor, which occurred on April 15. Mrs. Turner, who was a Miss Comport, was formerly closely associated with the churches at Northiam and Brighton, and became a member of the Chichester congregation on her marriage. Since then she had given unflinching and generous support to the church, although she had been unable to attend the services for many years through ill-health. The funeral took place on April 19, the Rev. A. J. Marchant, who also conducted a memorial service at Baffin's-lane Chapel on Sunday April 23, officiating.

London, Islington.—On Tuesday, the 25th inst., Professor Dawes Hicks delivered a lecture in the school-room of Unity Church on "The Moral Teaching of Goethe's 'Faust.'" Dr. Tudor Jones presided, and gave a hearty welcome to the lecturer on his first reappearance among his old congregation. At the conclusion the Rev. W. Wooding, B.A., proposed a vote of thanks to Professor Hicks, which was seconded by Mrs. Tiftord and carried with great cordiality.

Rhydygwin, Cardiganshire.—The annual festival of the church and Sunday school took place on Good Friday, and in the evening a successful Eisteddfod was held.

NOTES AND JOTTINGS.

MEMORIAL TO JULIA WARD HOWE.

The portrait of Mrs. Julia Ward Howe is to be placed in the Council Chamber of the old State House in Boston when completed, as a memorial of her noble life

and public services. "The old State House," says the *Christian Register*, "has many claims to the veneration and regard of our people. Erected in 1712, the successor of a still more ancient structure built on the same spot in 1657 and destroyed by fire, this handsome edifice, which has recently been restored throughout to its original appearance, has for two centuries been one of the historic shrines of political liberty in America. The Council Chamber, especially, on whose walls the portrait is to be hung—and by its side possibly a portrait of Mrs. Howe's no less illustrious husband, Dr. Samuel Gridley Howe, the patriot and friend of humanity—is a room associated with many stirring and inspiring events in the history of Boston and the United States."

CATCH-MY-PAL CRUSADE.

The Rev. R. J. Patterson, founder of the "Catch-my-Pal" movement, has just concluded an eight-days' tour in North Wales. Speaking at Llandudno on April 21, Mr. Patterson quickly roused the audience with his fervid account of the origin of the movement. Eighteen months ago, in the ancient city of Armagh, where he had been a Presbyterian minister for eighteen years, he felt that the curse of drink was undoing and nullifying the work he did in the cause of religion, and, infected with enthusiasm for temperance effort by a Roman Catholic priest with whom he was friendly, he tried to think how he could help in the cause. He saw



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half-a-dozen men lounging near a lamp-post close to his house. One of them called out, "Your reverence, they (indicating his companions) ought to sign the pledge." He invited them to come together a night or two later as the curfew was ringing and take the pledge. They came, and he charged each to go out and fetch in a companion. They did so, and soon a total abstinence society was formed, to which in a little time the title "catch-my-pal" was applied. It spread remarkably, and now there were 460 branches in Ireland, and it was making headway in England and the Colonies.

THE PROPOSED ST. PAUL'S BRIDGE.

To reflect on the opportunities for enriching London with splendid architectural designs which have been thrown away is to realise that it is in many respects a city of lost opportunities. The Banqueting Hall in Whitehall and St. Paul's Cathedral, together with its encircling churches, for instance, is all that London obtained from the genius of Inigo Jones and Sir Christopher Wren. The plans for the proposed St. Paul's Bridge reveal the danger of another mistake being made if the Cathedral is treated as if it were of no account. "Here is what will probably be the last opportunity that London will ever have," says the *Times*, "of giving its noblest building at least one approach—and that from the side of its historic river—which may not be unworthy of Wren, his genius, and his masterpiece. Will London neglect such an opportunity and let it slip for ever? If so it will certainly deserve to be called for all time the City of the Blind."

THE TRAINING OF MISSIONARIES.

As a result of the Edinburgh Missionary Conference, a Board of Study has been formed, consisting of representatives of various missionary societies, the universities, and specialists in Oriental subjects, who will provide facilities for the more thorough training of missionaries of all denominations in the languages, religions and customs of the East. The full scope of the Board's work cannot be decided upon till it is known what steps the Government is taking with regard to the foundation of a School of Oriental Studies similar to the institutions which already exist in France and Germany. If such a school is started the Board will be able to utilise much of the instruction which would there be given, and there would be no necessity to consider the formation of any separate centre for instruction.

THE MAY MEETINGS.

The May meetings, the most hardy of religious annuals, and will continue to the end of June. More than 1,000 names are down on the list of speakers, and over 250 meetings will be held in connection with nearly 150 different societies. The organisers of missionary gatherings are full of enthusiasm, and as a result of the Edinburgh Missionary Conference a spirit of zeal is abroad in the various denominations, which augurs well for the future. The Lord Mayor is making a departure from official routine, which has given much satisfaction, by taking the chair at several meetings.

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